

The Spirit of Missions;

EDITED FOR

THE BOARD OF MISSIONS

Of the Protestant Episcopal Church in the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

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Missions Generally.

Most of the semi-annual reports of Missionaries, due on the 1st April, have been received. In general, they contain encouraging accounts of their respective fields, while some present cause of deep gratitude to God, for the undoubted evidences of His blessing upon their labors.

The last has been a year of many trials. In particular, during the past winter, circumstances have tended to crush the spirit of the Domestic Missionaries "to a point of depression where effort and cheerfulness become impossible, and discouragement, and the speedy desertion of their field, almost inevitable." They have remained, however, at their posts. Patiently and laboriously they are seeking to fulfil their pledge to the cause of Missions.

To human ken, their past and present labors may appear as "the day of small things." God does not despise these. "The eyes of the Lord, which run to and fro, through the whole earth," regard them. In His own good time will He also declare their value.

Every day brings to light new facts respecting the spiritual destitution of our land, the prospects of usefulness now presented to the Church, and the duty and imperative necessity of occupying more Missionary ground.

REPORTS OF MISSIONARIES.

Maine.**Bangor—Rev. N. T. BENT.**

"St. John's Church, Bangor, is one of the most important outposts of our Church—sixty miles east of any other in New England. The city is large and growing. It is a centre of influence to an extensive region. Failure here would be disastrous to our hopes of extension in all the eastern section of Maine. If such posts be not maintained, heavy blame rests somewhere.

The earnest appeal of the parish, depressed, endangered, found me in one of the most pleasant fields of labor in a sister diocese. The question of sacrifice my conscience set aside. More favored regions must supply such as this. I obeyed the summons.

The parish had then been for several months without a rector, and furnished with little beside lay-reading. The congregation was scattered—the Sunday school languishing—their sanctuary needing extensive repairs, and the courage of the fast friends of the Church nearly gone.

The restoration of the Word and sacraments to them has been attended with God's rich blessings. The congregation is gathered again, and much increased; the Sunday school has increased four-fold; the Holy Communion, before tri-monthly, is now welcomed by devout hearts, we trust, every month. The week-day prayers and lectures have been well attended; monthly Missionary offerings are cheerfully made; the monthly catechizings excite general interest, and withal evidences appear of the power of the gospel over hearts that never felt it before.

Meanwhile, provision has been made for the purchase of a suitable organ for the Church, and \$1200 raised for the complete repair of the sanctuary.

A failure of health, temporary I trust, has interfered with my plans somewhat, and been a great affliction to me. But, through the prompt and valuable assistance of a brother clergyman, the services of the Church have been sustain-

ed with no interruption. Several children and some adults await the administration of baptism, and a class will be prepared for confirmation in the summer.

Should God continue his blessing to us, the present year will be the last for which the parish will need a missionary stipend, and hereafter, we hope, will abundantly repay in gifts to others what it has received."

New Hampshire.**Concord—Rev. T. LEAVER.**

"The Rev. Mr. Brewer left Concord in November last, and on the following Sunday, (the first in December,) I officiated; and after spending that month with the parish, accepted an invitation to become their Minister for the *present year*. A full report for the past year I am not, of course, able to present. I give below an account of my services since I returned to take charge of the parish,—including the last quarter,—and such other information as I can find upon the records of the Church. I find no Sabbath school register; have attended the school every Sunday; attendance usually small. I hope in a very short time to have its organization complete. I have usually held three services on the Sunday. Sermons afternoon and evening, and an informal address, of about fifteen minutes, or less, in the morning. This service is included in (M.) My residence has not been long enough to enable me to form a just idea of the prospects of the parish; my persuasion, however, is that if it can be adequately sustained, in a few years it will become entirely independent of foreign aid."

Delaware.**Seaford, &c.—Rev. J. B. SMITH.**

St. Luke's—"The number of communicants I take, as in my last report, from my predecessor's returns to the Convention. Being only a deacon, I have been dependent upon brethren for the admin-

istration of the Eucharist. I hope to be ordained in a couple of months, when I shall be able to ascertain accurately the number of communicants. There are several who, I think, will be confirmed, on the Bishop's visitation. During the winter, we have been unable to keep up our Sunday school, and, in fact, I have given up all reliance upon teachers, and on every other Sunday teach the children myself. I have about a dozen scholars, and these are all that are near enough to attend. The attendance on the services has been large, and the people are becoming more regular. I have officiated in this Church, during Lent, on Wednesdays, and have had quite as large congregations as could be expected in a village. I would here record my gratitude to the ladies of this parish, for their kindness to myself and family. I have experienced great pleasure in the proofs which I have received of their estimate of my poor services, and I pray that God may pour upon them His choicest blessings.

Broad Creek, Christ Church.—This congregation has increased very much since my last report. You observe no Sunday School teachers or scholars; the reason is this, the church is situated two miles from Laurel, and the children of the parish are too distant to attend. In this and other parishes, I have to catechize the children at home, when on parochial visits. It is utterly impossible to get the children out to Sunday school, as some of them would have to walk five or six miles. The people of this parish are making an effort to build a chapel in Laurel, where I reside, and I trust by our next report to be officiating in it. I have preached several times in Laurel to large and attentive congregations. There is a good opening here for the Church. I have set down in my report for St. Luke's the number of miles travelled in all my parishes, as I did not think it necessary to keep a separate account for each.

Little Hill, St. John's Church.—I have preached in this church, on the Fridays of Lent, to good congregations, although the church is nine miles in the country.

The people are much attached to our Zion, and regular and attentive to the services. I have experienced kindness in many ways, from the people of this parish, for which I am deeply grateful. I am in the habit of catechizing from house to house, as the children cannot often get out.

There is much to encourage in my parishes; but still there are a great many discouragements. The people had been destitute of services and pastoral advice so long, that they had lost all knowledge of the principles of the Church, and need to be brought back to the first elements. I have labored very hard during the last six months, and I trust the seed I have cast may be gathered to a plentiful harvest. There is room here for two more men. I could, if I were able, have three or four more stations than I now occupy. May God send more laborers into the harvest. Praying that God may pour out His Spirit upon our beloved Church, throughout her borders, &c."

Florida.

Jacksonville—Rev. J. F. YOUNG.

"Besides the above statistics, the Missionary has visited St. Mary's, Geo.; held services and administered the Holy Communion, and also spent two weeks in St. Augustine (which has been vacant for the last year nearly,) to administer the consolations of the Gospel to one of the most devoted and exemplary of the Church's children, when her patience and submission to her Father's will were being most severely tested by a lingering and painful death. While tarrying there on this solemn errand, I performed service eight times—preached five times, and administered the Holy Communion once in private, twice to the Church, baptized two infants, and performed the burial service once. I have in three other cases administered the Communion in private to the sick, and, so far as I have been able, visited the Church families in the interior, who cannot enjoy the blessings of the sanctuary. Our prospects for growth and permanent strength as a parish have never been so cheering as at this moment, and the

tone of religious feeling is steadily improving; though deep devotion to the service of our Holy Master—fixed and *uncompromising religious principle*, we yet want more than anything else. For this, the Lord being our helper, we shall not cease to labor and pray, till the Spouse of Christ shall appear in the beauty of holiness, decked in her garments of praise.”

Key West—Rev. C. C. ADAMS.

“It will doubtless strike you singularly to find a Florida Missionary reporting from Kentucky. The report will explain the cause.

The morning after his appointment, your Missionary sailed for his field of labor, via Charleston, S. C. Before the vessel departed, on board of which he had engaged passage from the St. John's river, intelligence came of the destructive tornado which desolated the island and laid its church in ruins.

Presuming, from the accounts, that the congregation would not be able to fulfil the engagement into which they had entered; and being unable to sub-sist there without it, a letter of condolence was despatched, assuring them of the sympathy of their pastor elect and of his willingness, if they desired it, to cast in his lot among them, sharing their joys or their sorrows; saying, at the same time, if it were desired, he would relinquish his intention of going there.

To this letter came an answer bringing information of the serious nature of that disastrous calamity, and advices suggesting the propriety of abandoning the congregation. The substance of this communication was forwarded to the Rt. Rev. the Bishop of Georgia, provisional Bishop of Florida. From him came instructions to visit the island, examine the condition of the parish, ascertain if there were temporal and spiritual materials sufficient to make it an object to rebuild; and if so, to go abroad and beg any means required.

In obedience to this request your Missionary sailed by the first conveyance. On his arrival at the Key he was cordially received and hospitably entertained. The parish seemed rejoiced at the prospect of again hearing the glad tidings of salvation, and especially that

an effort was to be made to secure the means abroad to rebuild a house for God, where they could worship Him in the identical way of Christ's appointment.

Some of the parishioners lost almost every thing they had by the hurricane. The winds and the waves seemed to combine to work the total ruin of this little sea-girt rock. The former church edifice is a pile of ruins. It was originally a strong stone building, erected at a cost of nearly \$7000, and was free from debt, finished throughout, and annually growing in importance. Three of the heavy walls fell simultaneously, dragging about one half of the fourth into the interior, and crushing chancel, altar, pews, and every thing within. So fiercely did the tornado sweep across the island, that the entire roof, rafters, shingles, and all, was borne away into the sea, more than an eighth of a mile distant, not a fragment, save one piece of a gable end, remaining upon the ground. The parish still owns the lot, worth several thousand dollars, situated in the most eligible part of the city.

As the former building was private property, not the freehold however, and as some claim might possibly be set up by pewholders, should a new church be erected, your Missionary suggested to the Vestry the propriety of selling the ruins at public sale, as it is our intention to build a *free church*. The entire rubbish brought \$110.

After remaining two or three Sundays upon the island, calling upon the people, administering the sacrament, and visiting two sick persons, he sailed for Pensacola with the intent to visit southern cities for the purpose of soliciting aid to rebuild. But one Bishop, priest, or deacon of any diocese, has refused to allow him to present this claim to his people. Still unless the balance of the Southern and Western cities give more liberally than those already visited, or the brethren of the East, from out of their abundance, the poor brethren of the Key will have to put up with a church far inferior to the former.

Of whatever material the building may be constructed, it must be brought from abroad. The former experiment demonstrates the insufficiency of the coral stone for such an edifice. The

one item of freight, even if we construct of wood, would cost half as much as would erect a tolerably good church in New England.

The congregation of St. Paul's is large and mostly poor. The population of the Key consists of the inhabitants of ten different nations. They are remarkable for attending public worship. Being a little island, in the midst of the ocean, cut off from all regular intercourse with the main land, having no amusements, the church is a place of popular resort. More devout worshippers can nowhere be found. Since the gale many souls have been brought to the knowledge and love of Christ. They saw themselves, on that terrible night, cut off from all hope but in God, the very rock, as they supposed, yielding under their feet, and the enraged ocean swelling up to engulf them. Many a stout heart which had often been fearlessly perilled for gain, then blanched at its terrific horrors; and many a soul which for years or probably never before had prayed, then cried for mercy. The hurricane preached to them in tones of thunder of the wrath of an offended God. Those impressions have not died away; from some they never will.

The Church has already done much for the character of these Islanders. It will yet do more. God loves the Islanders, his word is full of promises for them. If the commercial world understood its true interests, it would subscribe freely to erect us a church worth 50,000 dollars, where every wrecker could hear the word of God, and learn the duties he owes to his Creator and fellow creatures. Much has been done for them; more can be. One of the captains is a communicant of the Episcopal Church, and the property of all maritime nations which passes through his hands is as safe as it would be any where on earth.

Last year, forty-six large vessels and many smaller were wrecked along our reefs, and brought into Key West for adjudication. The total value of this property was over a million and a half of dollars. Can it be otherwise than for the interest of the *commercial world*, that

this enormous amount of wealth should circulate through the hands of honest men?

Since his appointment, your Missionary has travelled over 4000 miles, preached almost every Sunday, either on sea or land, or that intermediate condition on a steamer on the Western waters. He has assisted in administering or administered the Sacrament of the Lord's Supper five times, once to a dying man, visited the sick whom he found on his journey, buried one adult, baptized one infant, and collected about \$800 towards rebuilding his demolished church."

Quincy—REV. J. J. SCOTT.

"I will give a concise report of the second six months which you allow that I have labored at Quincy. The report for the whole period was made to our convention—a journal of which I will send you.

I have said prayers and preached on sixty occasions. On Sundays I have officiated, in the morning for the white people, and devoted the afternoon of three Sundays to the instruction of the colored people, and one to catechizing such children of the parish as were sent to me.

Our congregation, as well as Sunday school, have somewhat improved. Nine families are connected with the Church, and fourteen communicants. I have administered the Lord's supper six times, baptized one infant, and officiated at one funeral; and that one, I regret to say, was of the earliest, and a constant and zealous friend of the Church, whose loss among us is sensibly felt. The Church edifice, which was constructed of a size far beyond the wants of the community, is yet in an unfinished condition, and is under a mortgage for a portion of debt which hangs over it. The mortgage is to a member of the congregation. Other debts of the Church, and for which it was offered for sale under the hammer, I trust may be paid before very long. I believe the ladies, who are becoming more zealous, will do something in this behalf, though I am not able to say how much."

Alabama.*Enfaula*—Rev. W. J. ELLIS.

"By your circular it is made my duty, I suppose, to make a report for the time I have been laboring at *Enfaula*. I do not know that I could make any statements that would inform and quicken the Church. Below you have the statistical return."

Florence—Rev. D. BROWN.

"Not without emotion, do I sit down to a last brief report to the Domestic Committee, from this Station of *Tuscumbia* and *Florence*. Since my last semi-annual report, I have had much indisposition, but have generally been enabled to discharge my allotted duties, though often with much feebleness and pain. The moral power and influence of the Church is still not only increasing in fact, but on all hands admitted; yet, in numerical force its increase is slow indeed, owing in a large measure to the solemnity of its sober spiritual services, and in a still larger, perhaps, to the general sectarian opposition.

Another circumstance, unfavorable to the progress of the Church here, is the fluctuating character of the population. From both *Tuscumbia* and *Florence* the Church has lost, by removal, several of her best friends, and now one of our wardens here, with his family, is about to remove to *Nashville*."

Livingston—Rev. J. A. MASSEY.

"I have not the proper number of the Spirit of Missions to refer to, but if I remember well, it is this month that I am required to make a report. I accordingly herewith transmit it. I found, on taking charge of the parish, early in November last, about thirty communicants, and a respectable congregation for a town of one thousand inhabitants, in which there are two other houses of worship. Some few have been added to the communion list, and the congregation has very perceptibly increased. Yesterday, our little temple would scarcely accommodate the people. Our services during every day in *Passion week*, were well attended, and I think with very happy results. General se-

riousness has evidently increased, and some are honestly seeking to know the truth as it is in Jesus. I hope after this year, the parish will cease to need the assistance of the Board. I have been here so short a time, that a detailed account of official acts is unnecessary. They have been confined, indeed, to the ordinary Sunday services, and a Wednesday night service and lecture. I officiate once a month for a very large congregation, about eleven miles from me, and am about to make efforts to establish stations at three other points, two of them of very great importance."

Kentucky.*Danville*—Rev. M. F. MAURY.

"I enclose in this sheet, a statement of the Wardens and Vestry of *Trinity Church, Danville*, of the amount pledged by them for their pastor, for the next twelve months. And it may not be improper to add, for the information of the Committee, that the \$300 from the parish, and \$150 from the Society, so far, has fallen short of the actual expenses of the Missionary, from \$100 to \$150 every year, since he occupied the station in 1839.

Still, he is willing to count all things but loss, and to make every sacrifice for the good of our beloved Church, which, though neglected and despised in this western land, will at last arise and shine as the Bride of the Lamb.

We are sowing in patience and in tears, but in faith, and we shall one day reap in joy. It is to be hoped, therefore, that we may be aided at least to the amount of \$150, or more, for the ensuing year, from October, 1847, to October, 1848."

Frankfort—Rev. J. N. NORTON.

"I began my labors here Dec. 4th, 1846. The parish had been vacant eight months, and various causes had combined to hinder its growth and prosperity. *Frankfort* being the capital of the State, is a most important point for the establishment of the Church, and one from which its influence will be felt in all directions. My services here have been as follows: Baptized eight

infants and five adults. (In this number are included four children and one adult, baptized by the Rev. E. F. Berkeley, just before my arrival.)

Catechized the children five times; attended one funeral; administered the Holy Communion four times; read service forty times; preached and lectured fifty-nine times. *Four* have been added to the list of communicants, making the whole number thirty-two. The Sunday school consists of seven teachers and forty scholars. The number of families belonging to the parish is twenty,—adults, fifty-three, children, forty-seven; whole number, one hundred. \$19 have been forwarded to the Domestic Missionary Society, and \$8 75 expended in Prayer-Books and Tracts. The Bishop visited the parish on the 5th Saturday in Lent, and confirmed *four* persons. Besides two services on Sunday, I have had a Wednesday evening lecture, which it is my intention to continue through the year. As it is impossible to get the people out to the church for this purpose, the following plan was adopted, and it has worked so admirably, that I venture to recommend it to those who are situated like myself. The names of the families in the parish are arranged *alphabetically*, and the lectures are held at their different houses, in this order. All living in the neighborhood, who feel disposed, come in, and after using a part of the service, I expound a chapter, and close with singing, and appropriate collects. We are now going through with the New Testament in course, and care is taken to bring out *prominently* those points which have a bearing upon the *doctrines, discipline, and worship* of the Church. The servants frequently attend these lectures, and as they are very much prejudiced against us, it is the only way in which they will become acquainted with our services, or receive the benefit of our instructions.

During the session of the Legislature, I officiated *fifty* times at the opening of the two houses. The church was opened on Ash-Wednesday and Good Friday, and I have had lectures on every Wednesday and Friday evening during Lent, and on *four* evenings during Passion week.

The congregation is gradually increasing, and we have reason to 'thank God, and take courage.'

Hickman—Rev. N. N. COWGILL.

"Since my last report, little has transpired of interest. Our country has been so deluged with rain, that little could be done. When it was pleasant overhead, the travelling was such, that a congregation could not be gathered. Our house of worship could not be reached.

Still there are some who seem to be very serious and anxious to walk in the path of duty. On Sunday last, I visited a poor unfortunate young man under sentence of death, to be executed on the 16th April. He had frequently sat under my ministry, but the seed of the Gospel never reached his heart. The like total indifference and unconcern as manifested by him during his trial, probably has never been seen. Though he *now* professes to be a *reformed* man, it is difficult to find that deep conviction of sin and penitential tear for which we are taught to look, and that much love to the Saviour, when we know much must have been forgiven, if forgiven at all. He has requested the prayers of the Church; and may the fervent, effectual prayers of God's people avail him much. If it should please God to make me the instrument of good to his soul, I shall feel that my labor here will not have been in vain in the Lord."

Hopkinsville—Rev. G. BECKETT.

"Never have I prepared with greater pleasure, a report of my Missionary work, than I do this. The night of our affliction has been long and drear. Fightings without and fears within have sorely discomfited us, but by God's blessing, the time of our tribulation appears to be passing away, and the prospect of success to open encouragingly before us. It has appeared until now, that we had only formed hopes to be disappointed, and devised plans to be frustrated, but never, may we truly affirm, have we despaired of ultimate success. Clinging to the promises, we have labored on—and though the most violent prejudices and prepossessions have been

exerted against us, the object of our most ardent hopes has at length been realized, viz., the erection of beautiful church edifices in two of my principal parishes. It is almost impossible for our Eastern brethren to realize the difficulty of the work—it is only for those who have lived in the West, and been identified with us, to estimate its magnitude. Sectarian strife and division are rife in our midst, and it is only by presenting in contrast the conservative principles of our Zion, that we can hope to succeed.

If our advancement ended here, we should have accomplished but little, when considering the one great object of our labor. The Spirit of God appears to be verily with us, and a work of grace to be going on. In connection with a more diligent use of all the means of grace, we have more zeal, and an increased desire in every member to live close to God, in the faithful exercise of duty. Many of our young people have been moved to ask, "What they shall do to be saved?" and have found peace in the gospel promises. We have a larger number of candidates for confirmation, than ever before,—and the influence of our Church is more generally and deeply felt.

With the consent of my Diocesan, and leave of absence from the Committee, I have visited the North during the winter, to re-establish my health, which had suffered much from the fall fever. I embraced the opportunity, to make collections for my churches, and have enjoyed a very fair measure of success."

Louisiana.

Natchitoches—Rev. E. GUION.

"The above statement will show that, notwithstanding the discouraging circumstances which surround us at this point, our efforts have not been altogether in vain, and the result calls for devout acknowledgments to Almighty God, for the blessings showered down upon us. The distance travelled, (three thousand one hundred and twenty miles,) by me during the year, shows

that the field in which I labor is far too great for the unaided efforts of one individual, and will, I trust, be the means of calling more particular attention to the wants of this region. With the exception of the Rev. Mr. Steele, whose state of health does not permit him to do much at the present time, I am, I believe, the only Clergyman of our Church on Red River, embracing a country where the services of at least five Missionaries are needed. The Church is losing much ground by her backwardness in meeting this necessary demand. At some points, the prospects are very cheering. At Alexandria, I trust we shall, in the course of another year, have a good Church edifice, as subscriptions to that object have been liberal, and such, generally, as can be relied upon.

I am much indebted to the Bible and Prayer-Book and Tract Societies at New York, for supplies furnished me from time to time, and have found their publications valuable and indispensable auxiliaries in the Missionary work. To Messrs. Stanford & Swords, and to other individuals through them, I am likewise under obligations, for Sunday school and other books now on the way from New York, which I hope shortly to receive.

The accompanying statement from the Wardens and Vestry of the Church at Natchitoches, will inform the Committee how essential they deem it, to have the appropriation of the last year continued, undiminished; and in this opinion, I believe our Bishop fully concurs. For my own part, seeing the many wants around me, I have at times been sorely tempted to leave this town, for some more fertile soil; but, from the importance of the Station, as a bulwark against the encroachments of the Romish Church, I have, by the advice of our Bishop, concluded, through Divine blessing, to continue my residence here, and make this the centre of my field of operations. Indeed, I should have been compelled to leave here some time since, had it not been for the pecuniary assistance derived from a small school kept by my wife."

Tennessee.

Bolivar—Rev. D. STEPHENS, D. D.

The Missionary at this Station, we believe an octogenarian, reports,

"The condition of my parish is nearly as usual. I have lost three important communicants by death, among whom was my dear wife, a severe and irreparable loss to me. She expired on the second of February last."

Jackson and Brownsville—Rev. L. JANSEN.

"Concerning the spiritual condition of this Mission, I have but little to report much different from the October account. The congregation at Jackson is gradually improving, and having made an effort to pay off the debt of their church, they will have to make another soon, to finish it completely, the which, when done, will have been entirely by their own liberality. They well deserve the fostering care of the Church, the which, if continued for about two years, I doubt not they will make every

exertion to be self-supporting, and do something also yearly for the funds of your Treasury. The Church in Jackson may be considered as established. The prejudices of the community are more and more being weakened; and it being a growing place, and the seat of two colleges, there is no doubt, by the Divine blessing, the Church will prosper, though, as is always the case in this country, she has to move slowly. But she does *move*, and her footholds are *permanent*.

The good people of Brownsville are zealous and liberal to the full extent of their means. They have no church, nor any prospect of one. We worship in the court-house. In supplying this parish, your Missionary is aided by the unwearied liberality of Dr. Oldham, a gentleman often reported as one of the supporters of this Mission, and without whose aid it could not be sustained at all, at the present reduced salary of your Missionaries. His neighborhood makes one of the fields of my labors once in six weeks."

The Jews.

INTERESTING FACTS IN INDIA.

[From the Jewish Advocate, England.]

In lands far distant from each other, varied in climate, in language, and many other respects, there has been of late years manifested a remarkable agreement in one thing—namely, an earnest desire for the spiritual good of the Jews. It would be easy to illustrate this, by pointing to the contributions which have been sent for this object from New Zealand, Sierra Leone, &c. At present we confine our illustrations to India.

In May, 1842, the Rev. G. H. Evans,

British Chaplain at Secunderabad, in the Madras Presidency, wrote thus:—

"I have great pleasure in sending you a small contribution from India, in furtherance of the blessed work of the Society for Promoting Christianity among the Jews. I cannot deny myself mentioning the circumstance which gave rise to the collection, because I think it adds much to the interest of it, and it may stir up others to go and do likewise." At the administration of the Lord's Supper at the church at this sta-

tion a few weeks ago, I was surprised to find among the alms-money an offering of fifty rupees (about five pounds), with a line from the anonymous donor—'For the Church of England Mission at Jerusalem;' and I was not a little gratified when I afterwards discovered that it came from a poor man, a private in the 1st Madras European Regiment, who was on the eve of retiring from the service, and returning to his native land. I never saw him since, as he left this for Madras about two days after. The rest of the money (altogether about 500 rupees) has been contributed by some Christian friends at this station who feel a lively interest in the prosperity of Zion, and who have been cheered with the recent tidings from England of a Christian Bishop going out from the Church of the Gentiles, to preach the pure Gospel of Christ once more in the land of Judah.

"May the Great Head of the Church soon make it manifest that the time to favor Zion, yea, the set time, is come; when also Jew and Gentile shall be one in Christ, and 'there shall be one fold and one Shepherd!'"

In 1843 the late lamented Bishop Alexander wrote from Jerusalem that he had received letters and contributions from India, and sent copies of two letters which had been written to him by *Native* Christians in India. Thus, they who had been in early days idolaters, were taught, by that love which pitied them, to pity others. In one letter, the *Native* Catechist says:—

"There is an interest felt by our *Native* Christian community at Madras, in what relates to the Jews and Jerusalem. We had an opportunity of speaking in our chapel at Black Town, on Wednesday, the 16th November, upon the prophecies relating to the restoration of the Jews; we are happy to say that the people seemed all completely roused to a sense of duty towards Israel and Jerusalem. Our countrymen (though exceedingly poor) and children, cheerfully came forward to contribute what they could afford for the use of the spiritual wants of the children of Israel, the proceeds of which (sixty-six rupees) we have the pleasure to forward to you

through the Rev. J. Tucker, by the present overland mail.

"We beg you to remember us and our native congregation in your prayers."

The same post conveyed to the good Bishop a letter from a *Native* Christian, which we here copy:—

"To the Lord Bishop of Jerusalem,
 &c., &c., &c.

"My Lord,—It must be matter of great rejoicing to every humble believer in Christ to be permitted to hear from a distance, or privileged to witness on the spot, the ingathering, as it were, of the ancient children of promise unto one shepherd, and unto one fold, who were hitherto scattered among all nations and in every part of the world, by the just judgment of our offended, yet merciful God. But this truth—that Word of which one jot or one tittle is not to pass without fulfilment—has been manifested in the case of the Jews, and those long deluded people may now with an unusual fervor sing:—

"Not all the blood of beasts,
 On Jewish altars slain,
 Could give the guilty conscience peace,
 Or wash away the stain.

"But Christ, the heavenly Lamb,
 Takes all our sins away;
 A sacrifice of nobler name,
 And richer blood than they.

"Under such auspicious circumstances, I have taken this liberty of very humbly addressing your Lordship, and beg leave to state, that on the 22nd of May last a most eloquent and impressive sermon was preached by the Rev. J. Tucker, B. D., the beloved pastor of the Church Missionary Chapel, Madras, for the express purpose of collecting funds to meet the temporal and spiritual wants of the saints in Jerusalem; and I am happy to say, that his undertaking was crowned with success by the blessing of our Heavenly Father. Under this sermon a most respectable Jew was brought to the saving knowledge of the truth as it is in Jesus, and subsequently baptized and numbered among the members of Christ's Church, so that in the land of Heathenism another witness has arisen. The work is of God: who can hinder?

"Many—yea, the whole of those who had the pleasure of perusing your

Lordship's letter—were struck with the simple and earnest strain of devotion which it breathed. Those who condemn and reproach God's people, will have the reproach turned on themselves. God has promised to favor Israel; and that he may speedily fulfil that promise, and gather his people into their own land, is my humble but earnest prayer.

"In conclusion, my Lord, I humbly pray you to accept my best wishes for the success of the work you are engaged in, and I shall never fail sincerely to entreat, at the throne of grace, that God may spare and prosper, and finally number your Lordship among his heirs; and I beg leave to subscribe, my Lord,

"Your Lordship's most obedient
servant,

(Signed) "CHRISTIAN COMOROPEN.
"Madras, Dec. 24, 1842."

A Missionary writing from India to a brother Missionary in England, says:—

"A most interesting case lately occurred of a Jew's conversion. Mr. Tucker preached a sermon on behalf of the Jews on Trinity Sunday. It being quite a new thing in Madras, attention was excited on the subject, and some one put an article in the paper announcing when the sermon was to be preached. A Jew attended. The word reached his heart. He confessed the faith of Christ crucified, and has put himself under instruction, both public and private.

"He attends the Church Missionary Chapel, and comes twice a-week to me, and twice a-week to Mr. T. for instruc-

tion. I have never met anything like the rapidity of his growth in knowledge, and grasping of heavenly things. The bursting forth of a Russian summer, or the rising of an Indian sun, may give some natural illustration of the rapidity with which he has embraced the high and the deep things of God.

"But I should say, that he was led to doubt of his own religion two months before he came to the Church Missionary Church, and had procured a Bible with marginal references, and been comparing the Old and New Testaments. He was first led to doubt by that disputed passage in Josephus. Is not this remarkable?

"He is of a highly respectable family, living in Regent-square, London, quite a gentleman in his habits and feelings, well educated, and has seen a good deal of the world. He is a merchant here. He has written most interesting letters to his father, brother, and sisters, and has the strongest and simplest faith that they will be brought to confess Jesus. He rejects the idea of his having denied his own religion by this act, and declares himself a true follower of Abraham; for he says he saw the day of Christ, and was glad. It is the modern Jews he pronounces as apostates from the faith of their forefathers. In about a fortnight he is to be baptized, and I hope to be one of his sponsors. Is not this Missionary news?"

Thus is the Gospel the power of God unto salvation—to the Jews and to the Gentiles. Oh, may its glad tidings soon be heard in every land!

Intelligence.

MISSIONARIES' REPORTS.

We would affectionately, but earnestly, urge upon the Missionaries of this Department, the duty and necessity of care in the making out of their semi-annual Reports. Take plenty of time for the purpose. It is an important work. At the lowest estimate, every Report is read by five thousand persons; probably listened to by a much greater number. Few sermons are heard by more than a

thousand people; in the West but very few by a quarter of that number. Hence the importance of a good, well-written Report. Every Missionary is an agent for the spread of information. The design of publishing the Reports, is to convince the Church of the importance of the Missionary work. How can this be done effectively, if the Report is written hurriedly and carelessly? It ought also to be done with conciseness. A few facts, distinctly stated, will be read attentively. Every man has a different style,—has a different field of labor. Each portion of the field has a diversified aspect. There is great variety in the character of the population. At every Station, there is some local and peculiar difficulty to contend with. God's blessing on His Church is vouchsafed in various ways. There are lights and shadows, joys and sorrows, days of sickness and of health, days of mourning and of gladness, in the life of all His ministers. There is enough to edify and to interest, to inform and to quicken.

We must not, however, be regarded as finding fault. We only desire to say, that very much of the success of the operations of this department depends upon the Missionaries themselves. They occupy, by far, the most prominent part of the organ of the Church, on Missionary matters. The object of such an organ, is to communicate information to the members of the Church; to show the neglected condition of the field; the urgent need of more laborers.

EMIGRANTS.

A secular journal, speaking of the emigration from Europe, says, "From engagements already made by our shippers, and other circumstances, there is reason to believe that the number arriving at this port alone (New York), during the year 1847, will reach 150,000, if not 200,000."

During the month just past, the number arriving has greatly exceeded the average of this amount. From the 1st to the 16th of April, 14,934 were landed at this port, and the number in proportion, arriving at other ports, is equally great. What shall be done in a religious point of view, for this surplus population of the old world? Thousands, carrying with them the ignorance and prejudices of their foreign homes, are wending their way to the far West. Freed from the restraints of their early youth, many in their haste to get wealth will cast aside all claims of religion, and join the number of those—whose name is already "legion"—who are there, the secret or open revilers of the word of God. They, in time, will also become American citizens, wielding no unimportant influence upon the destinies of this Republic.

The problem of their influence upon the temporal condition of our country, and upon the Church of Christ—affecting also their own eternal destiny—who can solve?

The time has surely come, when it behooves every member of the Church to contemplate the responsibilities which rest upon the present generation—in regard to their own country—and ere it be too late, to stem the tide of evil—to awake to duty—to greater zeal and self-devotedness in the cause of the Redeemer.

The ratio of moral influence by no means keeps pace with the increase of population. The tide of immigration from abroad, and at home, is setting in like a

flood—and has already carried thousands beyond the most distant point occupied by us. As they move onward, many appeal to their more favored brethren to send them spiritual pastors and teachers—while every consideration which renders the Saviour dear to us, likewise calls upon us to make Him known to the reckless, the ignorant, and to those who are living utterly “without God in the world.” But at this time, we are scarcely holding the positions occupied in former years.

The Missionary spirit which, in the bosom of the Saviour, is one and the same with the love for souls that are perishing, with us has evidently declined. Yet the command, “Go ye,” is still imperative, and the promise of success is not withdrawn. Let the spirit which impelled the great apostle also constrain us, and there will be no lack of men or means. But if it fall away under the discussion of dollars and cents, we shall see no results but disaster and defeat. And the Zion of our love shall become the disgrace of the whole earth. In view of the present condition of things, we ask every friend of Missions to unite in this prayer, “O Lord, raise up, we pray Thee, Thy power, and come among us, and with great might succor us; that whereas through our sins and wickedness, we are sore let and hindered in running the race that is set before us, Thy bountiful grace and mercy may speedily help and deliver us, through the satisfaction of Thy Son our Lord; to whom, with Thee and the Holy Ghost, be honor and glory, world without end. Amen.”

MISSIONARY INCIDENTS.

“It is better to go to the house of mourning than to go to the house of feasting.”

The Missionary had wrapped his cloak about him one chilly morning in February, and was passing through the hall into the street, when he encountered Judge R——, whose features bespoke some disaster, as he extended his hand in silence. After a moment, “Mrs. C. is dead, and I am making arrangements for the funeral, to take place at two o’clock: you will be prepared.” No summons could have been more unexpected, no duty more melancholy: impossible! she who but a few weeks since was apparently in the bloom of health; the cheerful tones of whose voice seemed still to sound in the ear, now to be committed to the cold tomb! yet it was so. Mysterious are the ways of God: “In the midst of life we are in death.”

At the appointed hour, a throng which filled the rooms and entrance of the spacious mansion on —— street had assembled; and a marked seriousness rested on every countenance, at the sudden visitation which had called away a fellow-mortal into eternity. Truly this was “the house of mourning,” and the busy affairs of time were forgotten in those sober meditations which absorbed the thoughts of all. The destroying angel had struck at a high mark, and in God’s good Providence, sent desolation and anguish through many a bereaved bosom. As the officiating Clergyman stood in the midst of this serious assemblage, spoke of the uncertainty of life, and the wisdom of being ready at any moment to surrender it at God’s bidding; as he compared our mortal existence to a “flower and shadow,”—so sadly verified in the brief sojourn of the lamented dead—many, it is to be hoped, felt the justness of his remarks, and, warned by the reality before them, resolved to live nearer to God in future. The scene was one calculated to unbend the firmest, and call forth that generous sympathy which, while it is a just tribute to affection and departed worth, improves the heart that melts at another’s woe. At the foot of the sable coffin which held all that remained of the young, beautiful,

gifted and beloved Mrs. C., sat her father, her husband, and other relatives, suppressing with difficulty their emotion. The former, Major A., had providentially arrived just in time to bid a last farewell. Not aware of the serious indisposition of his daughter, he was on his way to a neighboring town, and met, alas! to soothe her last moments. She had long given her affections to God; but no opportunity had been afforded to make a public profession of religion. Sensible of her approaching dissolution, she ardently desired to receive the rite of Confirmation, which comfort in the goodness of God she unexpectedly enjoyed, for the Bishop passed through town at this important juncture, and every wish gratified, resigned and happy, her gentle spirit took its flight to a purer clime. These circumstances gave unusual solemnity to the occasion; and when, after the discourse, the last accents of prayer had died away, and the moment came to take a final look at those beloved features, now pallid and inanimate, the bursts of impassioned grief, the yearnings of intense tenderness, with which the bereaved bent over the corse, moved the cords of sympathy in every bosom. There was a sweetness then in weeping with those who wept. The soul seemed to be refined in the commingling of sorrows, in the melting of hearts. At such seasons of distress, the blessed consolations of faith which cheered a father in Scripture narrative are fit to be administered: "I shall go to him, but he shall not return to me." The believer who lays hold on the hope of immortality in the gospel, anticipates in the depths of wo a joyful re-union with his beloved, after the brief separation which this life interposes. Oh, then, may God grant that this affliction shall be sanctified to the good of those whose wailing agony in the strength of an earthly attachment cannot soon be forgotten by those who witnessed it.

The services at the house completed, a procession was formed; the long train of pall-bearers with white scarfs, and numerous carriages, making quite an imposing spectacle. Nor is it unworthy of notice, that on foot might be observed the colored domestics pressing onward to see the last of their mistress—a beautiful and affecting circumstance. Arrived at the cemetery, (about half a mile off; on a commanding ground overlooking the city, and embellished with some very reputable tombs and funereal obelisks,) as the sun cast his last oblique beams over the sad scene, "dust to dust and ashes to ashes" was pronounced; and we turned our faces homeward, not "sorrowing as men without hope for her who slept in Christ," but looking to the future period, when, together with the deceased, we trust to "have our perfect consummation and bliss both in body and soul in [God's] eternal and everlasting glory, through Jesus Christ our Lord."

There is, in the funeral service of the Episcopal Church, much to awaken feeling, and impress the irreverent mind, and its effect upon the believer is to create a mournful gladness and soothing hope, which edify and strengthen him. Especially comforting is the allusion to the hopeful departed in the petition for the Church militant in the Communion office; and when on the next (the Lord's) day, the little band of worshippers at Christ church, about to partake of the memorials of the Saviour's dying love, kneeling, took these words on their lips, "We also bless thy holy name, for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace to follow their good examples, that with them we may be partakers of thy heavenly kingdom,"—when, with a vivid recollection of the mournful event of the preceding day, they took these words on their lips, the effect was to produce that tranquillity of feeling and spiritual joy which are so precious to the believer, as an earnest of the reality and vigor of his hopes. Such hallowed associations give wings to our faith and love, as we mount, nothing doubting, in close communion with our God! For himself, the writer felt improved by this experience; realized that it was "better to go to the house of mourning than the house of feasting," and prayed that God would keep alive the Missionary spirit in the Church, so that thence might ever flow the spiritual streams of the pure Gospel to irrigate the desert wastes of sin. Amen.

Little Rock, Feb. 20.

S.

[From the Banner of the Cross.]

GERMANS.

We recently called attention to the appeal of the Bishop of Kentucky in behalf of the German population of that State. A letter has since been received from the Missionary Bishop of the North-West, directing the attention of the Committee to the vast number of German emigrants who are settling within his jurisdiction. In Iowa and in Wisconsin, there are whole towns, if not counties, filled with them. Information from another source also states, that large parties emigrating from the same neighborhoods at home, are expected this spring. In one case, nine hundred are on their way to one point, or settlement. Among these emigrants are Protestants, as well as Romanists. The Bishop of the North-West asks, with earnestness, whether the Church will supply the means to support at least one Missionary among them? A pious and devoted man, a native of Germany, is now preparing to take Orders, with a view to labor as an Itinerant Missionary among his countrymen settled in Wisconsin. May not the Committee say, in behalf of the Church, that funds shall be provided for his support?

FUNDS.—At this time, (April 20th,) the Treasury is overdrawn nine hundred dollars, on account of salaries due the Missionaries on the 1st October last. It is therefore impossible to answer the inquiry, contained in almost every one of their April semi-annual Reports, "When may I expect to receive the amount of salary due me?" The Treasurer can only look to the friends of Missions, and particularly to the Rev. Clergy, for the means to answer this important and anxious question. On the first of April, another half year's salary became due. The amount of contributions has materially diminished during the past year. The Missionaries are in the field, laboring, as well as they are able, under many depressing circumstances. Yet the Treasurer will not be able to make any remittances until he is repaid the amount overdrawn, and shall receive sufficient funds in addition, to justify him in paying on account of the April salaries.

RESIGNATION.

Ohio—Rev. G. B. STURGES, Dresden and Madison.

APPOINTMENTS.

The following having been nominated by their respective Bishops, have been appointed Missionaries of this Committee:

Maine—Itinerant, Rev. SAMUEL DURBORROW, April 1, 1847.

Georgia—St. Mary's, Rev. J. A. WOODWARD, Jan. 1, 1847.

Ohio—Dresden and Madison, Rev. A. T. McMURPHY, April 1, 1847.

Illinois—Alton, Rev. S. Y. McMASTERS. Joliet and Lockport, Rev. D. E.

BROWN.

Iowa—Dubuque, Rev. J. DUPUI.*

* The appointment of the Rev. ALFRED LOUDERBACK has been cancelled, at his own request.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from the 15th March to 15th April, 1847.

MAINE.

Gardiner—Christ Ch., $\frac{1}{2}$ \$25 83

RHODE ISLAND.

Providence—Grace Ch..... 3 00
St. John's, Ladies Jews Soc.¹..... 55 25
Warren—St. Mark's, for Ill..... 7 25
Woonsocket—St. James'..... 20 00
A Friend..... 8 00
An Infant Class..... 1 00 94 50

CONNECTICUT.

Derby—St. James'¹..... 10 69
Essex—St. John's, for the West..... 10 00
Litchfield—St. Michael's, Easter coll. 11 00
Middletown—Christ Church, Ladies' Miss. Soc..... 20 00
New Haven—Trinity..... 30 00
Do., S. S., contrib. 6 months..... 10 00
Newton—Trinity, Ladies' Miss. Association, $\frac{1}{2}$ 8 50
Plymouth—St. Peter's..... 25 00
Roxbury—Christ Ch., $\frac{1}{2}$ 1 50
Stamford—St. John's..... 16 62
Waterbury—St. John's..... 100 00 243 31

NEW YORK.

Brooklyn—Christ Ch..... 25 36
Fishkill Landing—St. Anna's, Mrs. P. Dubois..... 5 00
Flushing—St. George's, Easter coll. 40 00
Do., from a Friend..... 5 00
Harlem—St. Andrew's..... 2 00
New York—St. Mark's, mo. off'g..... 55 70
Calvary Ch.²..... 35 00
St. Bartholomew's..... 1000 89
Grace Ch..... 600 00
St. Thomas¹..... 80 00
Christ Ch..... 40 62
Ch. of the Ascension, a Member..... 3 00
St. George's..... 48 00
Do., a Member, for Ill..... 50 00
Do., for Chester, Ill..... 2 00
Sing Sing—St. Paul's, off'g..... 2 00
Do., special off'g..... 25 00
Do.¹..... 2 00
Troy—St. Paul's, from the Easter off'gs..... 221 71
Glens Falls—Ch. of the Messiah..... }
Sandy Hill—Zion Ch..... } 10 00
Fort Edward—St. James'..... }
Tithes of a Clerk..... 15 00
C. E. B., an Easter off'g..... 55 00
H. S. H., do..... 5 00
Tithes of a Clerk..... 17 00
From several Ladies & the savings of two little Boys..... 17 35 2362 63

WESTERN NEW YORK.

Geneva—Trinity Ch., a Member, $\frac{1}{2}$ 10 00

NEW JERSEY.

Berkley—St. Peter's, $\frac{1}{2}$ 3 25
Burlington—From the Rt. Rev. the Bishop of New Jersey¹..... 25 00

Chew's Landing—St. John's, $\frac{1}{2}$ 0 70
Hoboken—St. Paul's..... 10 00 38 95

PENNSYLVANIA.

Huntingdon—St. John's¹..... 2 15
Philadelphia—Ch. of the Nativity, a Member¹..... 50
Trinity Ch., a Lady..... 1 00
Reading—Christ Ch..... 3 65 7 30

MARYLAND.

Alleghany Co.—Emmanuel pa., $\frac{1}{2}$ 8 50
Do., Christmas off'gs S. S., $\frac{1}{2}$ 3 68
Baltimore—Christ Ch., a Member, $\frac{1}{2}$ 5 00
Mt. Calvary Ch..... 1 00
Hillsboro'—Rev. R. W. Goldsboro', $\frac{1}{2}$ 2 50 20 68

VIRGINIA.

Fredericksburgh—St. George's..... 15 00
Kanawha Co.—A Lady..... 10 00
Liberty—Mrs. M. J. Wilson..... 3 00
Lynchburg—St. Paul's¹..... 12 00
Richmond—Monumental Ch..... 6 50
Do., 2 Ladies..... 4 00
Walker's Ch..... 14 25
St. Ann's pa.—Christ Ch..... 13 75 78 50

NORTH CAROLINA.

Mrs. L. M. Nelson..... 1 50

SOUTH CAROLINA.

Charleston—St. Michael's..... 13 15
Do., from a Lady, for Tenn..... 5 00
Cheraw—St. David's..... 14 00
Columbia—Trinity..... 30 00
Waccamaw—All Saints', for the West. 25 00 87 15

GEORGIA.

Athens—Emmanuel Ch.¹..... 10 00
Macon—Christ Ch.¹..... 11 00
Do., Ladies' Asso..... 20 00
Do., Little Girls..... 5 00
Savannah—A Friend to Missions.... 5 00 51 00

KENTUCKY.

Frankfort—Ascension, Easter off'g¹..... 13 00

OHIO.

Ohio City—St. John's..... 5 00
Zanesville—L. & W., $\frac{1}{2}$ 2 50 7 50

INDIANA.

Self-denial of three little Girls, daughters of a Missionary..... 3 00

ILLINOIS.

Chicago—St. James', $\frac{1}{2}$ 18 00
Lancaster—M. S. Marsh, $\frac{1}{2}$ 5 00 23 00

MICHIGAN.

Detroit—St. Paul's..... 50 00
Pontiac—Zion..... 3 30 53 30

MISCELLANEOUS.

Proceeds of a Worsted Shawl..... 4 00
From a Friend..... 50
Do. do¹..... 5 00 9 50

TOTAL..... 3,130 65

(Total since 15th June, 1846, \$19,157 92.)

¹ Indicates the Good Friday and other collections for the Jewish Mission.

FOREIGN.

Africa.

JOURNALS OF MISSIONARIES, WESTERN AFRICA.

EXTRACTS FROM THE JOURNAL OF THE
REV. T. S. SAVAGE, M. D., APRIL
12TH, 1846.

BAPTISM OF A HEATHEN CONVERT.

*April 12th, (Easter Sunday).—*The day has been one of great interest. The young krooman before spoken of as having denounced his native superstitious customs, was baptized, and admitted to the table of the Lord. The question, "Dost thou renounce the Devil and all his works," never appeared to me so full of meaning before,—for their religion is emphatically and literally the religion of the Devil. To propitiate *him*, is the object of all their sacrifices and worship. They believe in the existence of the Creator, and sometimes, though seldom, invoke Him; but it is only to secure His aid, in making the Devil favorable to them. As the latter is the source of all evil, so *he* must be *propitiated*, for, in *warding off evil*, they secure their happiness, which consists in the gratification to the full of all their corrupt animal propensities; and evil, in their view, consists in the prevention or diminution of their gratification, whether the cause of such diminution lies in the subject or object. Their sacrifices are, therefore, offered exclusively to evil spirits, whenever disease is to be removed, or favorable crops, or any other good, to be desired. So, also, their thank-offerings, which are not few, are made to the same evil being, while God, the source and giver of all, is not in the least regarded. He is not an evil being, and is, *therefore, not to be propitiated*. A failure in their attempt to ward off evil, they attribute to God. *He* willed it so; therefore all attempts to make it otherwise, would, of course, be useless.

Howard, (the English name of this young krooman,) was, not long since, a full believer in this system, and a practitioner of its disgusting and degrading concomitants; probably as devout a worshipper of Beelzebub as any other member of his tribe; but to-day, in the presence of his aged Chief and others of his country-men, he distinctly and firmly declared, in the language of the Prayer-Book, "I renounce *them all*;" and, by God's help, will endeavor not to follow, nor be led by them." He has been now, for more than a year, under direct religious instruction, and for several months on trial, for admission to the Church, during which time he has evidently been growing in grace and in the knowledge of his Lord and Saviour Jesus Christ. He is a man of marked character among his people, and will, we think, make an instrument of good, in his future intercourse with them. He is now in a course of preparation, as a teacher of a day school in his native town, and evidently anticipates, with delight, the time when he shall act as an approved instructor to his countrymen. Three of my older scholars are candidates for the same privileges enjoyed by Howard to-day.

Sunday, April 28th.—For some Sundays past, have had but a few from the towns, to hear God's Word; to-day, however, a larger number came, among whom the Chief seemed to be an attentive listener.

April 29th.—Nimleh, (English name Samuel Boyd,) came this morning, with his wife and Benjamin Howard, with this question, "What was the first thing that God created?" I told him to take the Bible, and read, which he did. I then asked, what *the Word*

said. He replied, "In the beginning, God created the heaven and earth." I asked, if in that he found an answer to his question. He replied, that Caroline (his wife) had said, that *light* was the first thing created; that he had contradicted her, and was supported by Howard; but still she insisted upon it that she was right; and not agreeing, we referred it to you. I then asked Caroline, who told her that light was the first thing created. She replied, that she had always been so taught, and she read so in her books. I then explained to them how this apparent contradiction had arisen: that there must first be the existence of matter, or the elements of things, and then the relative position of the elements in the formation, or organization, of the things themselves. By a few familiar illustrations, they were easily made to comprehend the several stages of Creation, and seemed truly delighted at the thought of understanding so clearly those words of the Apostle, "that things which are seen were not made of things which do appear."

EXERCISES AT THE SUNDAY SCHOOLS—
DESIRE OF A NATIVE TO BECOME A MINISTER
OF THE GOSPEL.

My Sunday school is now in a very interesting state. I have recently adopted a series of simple questions put to the school generally, while all are permitted to answer according to their knowledge. The exercises of the school are as follow:

After our devotions have been performed, which are according to a small Liturgy drawn up by the Mission, each class reads and answers questions put by the teachers. This continues about thirty minutes. A Grebo hymn is then sung, when all being awake, and thoroughly aroused from that listlessness into which the African mind is so apt to fall under one continued exercise, are prepared for the general questions and the impressions I desire to make.

The book on which this exercise is based, is that issued by the Protestant Episcopal Church in the Diocese of So. Carolina, "A Catechism to be used by the Teachers in the Instruction of Persons of Color." It is, of course, found necessary to vary some of the questions

from their original form, and add others. This book, on the whole, I find a very useful and excellent one for the religious instruction of this people. Yesterday was the eighth occasion of the kind. The first, second, and part of the third Lessons in the "Easy Instructions," were gone through, embracing the subjects *concerning God and our duty to Him; concerning Sin; concerning Jesus Christ*. I am happy in being able to say, that every question, amounting to fifty-two, besides as many or more extempore, arising out of the occasion, was promptly, intelligibly, and correctly answered by at least half of the school. This, when we remember that they had never been taught from *this very book*, but that their answers were made from the general instructions they had received from time to time, is gratifying evidence that our labor has not been lost to the mind at least, and affords good hope, that the heart and conscience will yet be touched.

Some of the questions put yesterday were as follow: They were carefully put in English to the interpreter, a well instructed Christian convert, who conveyed them, to his best ability, in Grebo, to the children.

Are all men sinners? "Yes," by the whole school. What do you mean, by saying that all men are sinners? "*That they do not love God, but break His commandments.*" And yet does God desire them to repent and be saved; and has he promised to hear their prayers? "Yes," by all. But how is this, if all men are really sinners, and do not love Him, nor obey Him? "*Because He loves them,*" by all. Can any one say a verse that proves or shows that God loves us? "*God so loved the world, that He gave His only begotten Son,*" &c., by three or four. You say, that God loves us, and does not desire that one should die and go to hell, but rather that we turn from our wicked ways and live. For proof, I referred them to Ezek. xviii, 23, 32. Now tell me what he has *done* that shows us that this is so. "*He sent His Son to die for us,*" by almost all the school. This was proved, by referring them to 1 Tim., i. 15. Who was Jesus Christ? "*God's Son,*" by all.

Was he equal with God? "Yes," by all. Was he God, as well as man? "Yes," by all. As God, did he live always? "*He lived always*," by all. Referred to St. John, i, 1, 2. Who is meant here by the Word? "*Jesus Christ*," by nearly one half of the school. What did Jesus Christ do when he was in the world? "*He made sick people well; opened the eyes of the blind; raised people from the dead*," by half of the school. What else did he do? "*He preached the Word to the people*," by as many more. And what did he say? "*Repent, and turn to God*." Well, because he did all this, what do you say of him? What does it prove him to be? "*Very good*," by all. Did many people believe on him? "*No, sir*." Do you think, if Jesus Christ were to come down again to earth, go about and do the same things and preach the same words, that men would believe on him more than they did then? "*No, sir*," by nearly all the school. Why do you think so? "*Because they love sin*." Do men love sin now as much as they did then? "*Yes, sir*," by the whole school. Well, you say that men would not believe in Jesus now any sooner than they did then, because they love sin now as much as they did then. Can you give any other reason for saying so? Let all think a minute. After about two or three minutes' silence, one, another, and a third, said, "*Because when Jesus went up into Heaven, he commanded his disciples to go into all the world and preach that same Word to every creature; and God's ministers have come to this people; but we do not see them believe it*." Two of the three who gave this reply are candidates for baptism; the third was Benjamin Howard, the krooman just admitted to the Church; the names of the other two, James May and Thos. B. Chandler.

I then referred them to the conversation between Abraham and Dives, and Abraham's reply to the request of Dives, that Lazarus might be sent to his brothers, to warn them against coming into that place of torment, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

Many other questions were put, direct and collateral, and were answered with equal promptness and intelligence. My interpreter is a native of this town, and, in the absence of my regular teacher, *James Cataline*, who is absent on a visit with his wife to his native place, Cape Coast, acts as the teacher of the school. I have taken especial pains to train him to the work of interpretation, so that preaching through him is far more effectual than it would be, if I were to preach in Grebo. He was formerly a scholar in the Mission of the American Board, and there made a profession of the Christian religion, and seems to be almost the only one who has maintained his profession since that Mission was removed from Cape Palmas. He came to us a mere lad, and has been mostly educated since that time. He is a good reader, a good penman, is intelligent in geography, the subject of natural philosophy, as far as it is embraced in the small work of Miss Swift; has been through the English grammar, and through fractions in arithmetic. On the return of Cataline, the regular teacher, who also is a native, I shall carry him forward in his studies, in hopes that he will be an instrument of greater usefulness in the Mission. He has more than once expressed a desire to become a Minister of the Gospel. I have recently married him to Caroline H. Clark, one of the female scholars of the school. This change of state, we have found, in most instances, to operate unfavorably, for a time, upon our converts, but no such effect has been visible in Nimleh, (Samuel Boyd.) But on the contrary, he appears to be greatly improved, and daily promises to be an encouraging instance of the good effects of our labors.

FIRST APPEARANCES IN THE AFRICAN CHARACTER NOT TO BE RELIED ON—DIFFICULTIES UNDER WHICH THE SCHOOLS LABOR—TRIALS OF THE MISSIONARIES.

I have made little reference, hitherto, to my school, because

1st. In the opening of a Station, things are necessarily in a forming stage, and, therefore, involve more or less uncertainty.

2d. Experience of African character

has taught me, that you cannot rely upon first appearances. No beings promise more, and none perform less. Many circumstances exist, and facts occur, at the inception of operations at a given point, that would be full of interest, provided there would be *permanency*, but this, it being likely, will not exist; to relate such and such things, would be to convey false impressions, and create hopes that, in all probability, will not be realized.

Some members of my school promise good things for the future, and of their usefulness I have strong hopes, but others, again, (especially in the Female Department, most of whom we brought from Mt. Vaughan,) disappoint us, and often prove causes of great trial. Their course is too often like the foot-paths of their parents, while roaming in their native forests; and these are strikingly illustrative of the character of the people at large. They often run in a direct course for some distance, but a small object arising, even a bush that would require but a child's effort to throw aside, will cause a sudden and disagreeable *crook*, so that four times the distance, and perhaps the same proportion of time, will be requisite, to get back into the same line; besides, more than probably so, a puddle or slough will have to be encountered before the circuit is accomplished.

They have been inured from their infancy to all that is bad and debasing, and that without restraint from their parents. A course of vice is the only course in which they are trained. To steal adroitly, to cheat or over-reach all with whom they deal, and to indulge "to the full," the vilest of the passions, and do all this without detection, where detection would involve serious consequences, is the height of education among this people. Reproof is never given by a parent to a child for theft and its cognate vices, except when detection follows; and then only for not having "head enough," i. e. cunning, to escape exposure. The child that cannot do this, promises little for success in adult life.

In respect to the future, they believe that all souls will pass through an intermediate place from death, (affording a

dim outline of the Romanist's idea of Purgatory,) called *Meru* (pronounced Maroo), on the way to their final destination, where they recount "the deeds done in the body;" and he who can relate the greatest number of hair-breadth escapes, marvellous feats, and piratical transactions, no matter how deep the dye of his brother's blood upon his soul, will wear the crown!

It is no uncommon thing for mothers, when influencing their children to revenge a wrong, or do some great deed, or wives their husbands, to say, "When you come to *Meru*, what will you say? You go say nothing!" Parents teach their children never to receive a blow, but to give in return two for one; one for retaliation, the other for revenge. I have seen mothers beat their children even under three years of age, because they yielded in a fight! If children are seen quarrelling, they are encouraged to go on, because, say their parents, "it gives them a *strong heart*." But a few days since, I asked an old woman of high standing, and who professes to be a great friend, why she did not bring a little grandson, who was often with her, to school; she replied, "Oh, he's a fool, he has no head, (no sense;) if another boy strikes him, he won't strike back. I've beat him often for that thing, but he won't do it; he fears plenty."

Other facts might be mentioned illustrative of the evil influences under which the children of our schools are born, and which continue to operate more or less to resist or counteract the good effect of our instructions. In such a statement *sickness* should not be omitted. Once, and often twice in the year, more than half of the school will be unable to attend from this cause. Cough, lung fever, diarrhoea, dysentery, and intermittent fever, are very common; indeed, seldom a week passes without one or more being sick. When this occurs, some friend of the child will come and ask to take him home, under the impression that some superstitious rite must be performed before the devil will take off the sickness. Should we refuse, the child will probably run away, and generally they have a desire to go home when sick, as their mothers are very kind; the older scholars, however, usually pre-

fer to stay. When children are thus taken home, they more frequently remain long enough to lose the good impressions that have been made, and return with their old habits renewed and strengthened.

If a member of the family should die, (and all blood relatives, near or remote, are considered intimate and important members,) all other members are expected (if it be possible) to meet at the house of the deceased, and offer their sympathy. The children of our schools are therefore called home again; their heads must be shaved, and other ceremonies arising out of their superstitions observed. We are happy to find, however, that the older children, especially our converts, are permitted to become exceptions. The younger cannot always be denied, and we find it necessary often to let them go, while days, and sometimes weeks, are spent at home, and always with unfavorable results. Hardly a month passes without some one dying either at home or at sea, nearly or remotely related to some one in the school.

These are some of the obstacles (while others remain) to the steady advancement of the children in the scale of civilization, education, and christianization. No one, not a long resident, can conceive the number and extent of the difficulties with which the missionary has to contend in the work of unbending and straitening these *knotty twigs*. When we add to these, other defects, such as instability, insincerity, ingratitude, &c., which some declare are not only characteristic of the race, but constitute the very *woof* of their character, (whether truly or falsely, this is not the place for me to say,) such traits however, existing, and operating most strongly, it appears to be wonderful that we should have succeeded in retaining one and rescuing him from his native state of stupidity and debasement. Such a case is rare, where grace has not been implanted in the heart. The only chain that can hold them is that let down from heaven; this, blessed be God! when it once reaches the *heart* and is there *fixed* by the Hand that holds it, makes them *ours*, and brings them to the cross.

Viewing our work under any aspect, whether among the adults or children, it will be found to be emphatically one of *faith*;—of faith in respect to *ourselves*,—of faith in respect to the souls committed to our charge, and, not the least, in respect to the Church at home, who sustain us. Ah! have we not at every step to cry from the heart, "*Lord, sustain—Lord, increase our faith!*"

VISIT TO A KROOMAN—FIRST PATIENT IN THE HOSPITAL.

May 30th.—Was called to town to-day, to see a krooman just landed from a Liverpool vessel, who was frost-bitten in coming off the English coast. I found him in a pitiable condition—every toe on his left foot, with the adjoining bones, had sloughed off, besides every finger on both hands, to the extent of one or two joints. He was totally helpless, and greatly cast down, knowing undoubtedly that a helpless man is a friendless one among this people. Having completed a small building on the Mission premises, under the imposing title of Hospital, I requested that he might be sent to me, saying that I would take care of him till he recovered or died. He was brought the next morning, without even his chest, of which, with all his earnings for two or three years, he had been robbed. They had taken even the bandage cloths and ointment which had been given him by his captain on landing. The poor boy seemed to feel very much this unkindness, but it is something which he no doubt expected, and that of which in all probability he has been guilty himself.

This is the first patient I have received into my hospital. Not long since, the father of one of my school boys died, and, while sick, he asked to be taken on the Mission premises, that he might be solely under my charge, and also, I thought, to avoid the nostrums of the "country doctors," though he himself was one of the most prominent. I could not do so, not having any place to receive him in. I then resolved to erect a small thatched building for this purpose, which I have done, having two comfortable rooms, at an expense of less than thirty dollars. It was just completed as the present patient arrived.

Cape Palmas, Saturday, May 2d.—Was called in to-day, to see the supercargo of a Bremen brig, who was attacked with epilepsy. The climate is decidedly unfavorable for all diseases involving directly the brain and nervous systems. Its unfavorable influences are almost always primarily and chiefly manifested in those parts of the system, indicating thus clearly, that persons so disposed should seek some other climate.

Sunday, 3d.—Preached, and administered the Lord's Supper at Mount Vaughan to six persons. Several were absent, not being aware of my arrival. It is the height of the rainy season; a good degree of uncertainty must, therefore, attend my appointments to preach here. Divine service was again held in the evening, when a better congregation was had than in the morning.

Tuesday, May 5th.—Returned yesterday from Cape Palmas, considerably fatigued. I admitted an old man to-day into the hospital with a disgusting disease, but one very common among the natives.

The people have often wondered at the operations of the Missionaries, being greatly at a loss to originate adequate motives for their doings. They have now become accustomed to our schools, and preaching, and the ordinary movements of the Missionary, looking upon him as a being *sui generis*, but, generally believing, as we think, what they have been told by enemies to Missions, that he is rewarded by money from people at home; but what influences those "*people at home*," they have yet to learn from their informants. This hospital, however, is something of which they have never heard, quite a new thing under the sun. What should induce any man to take in a krooman, a total stranger, without fingers and toes, and especially a decrepid old man, with a disgusting disease, who can prove to be nothing else but a burthen to himself and others, lies beyond their conceptions. "He is of no use," say they; "must eat and drink, and can do nothing."—Such they would leave to die, if not by disease, by starvation. Oh, may they soon learn that Christianity contemplates the best good of body and soul.

DISCOVERY BY THE SCHOOL GIRLS OF AN OLD WOMAN DESERTED BY HER RELATIONS.

May 9th.—Several of the school girls came to-day to Mrs. Savage with apparent concern, two with tears in their eyes, saying that an old woman who had been cruelly neglected by her family, and to whom we had given food and shelter for some time, had been stoned and knocked down by some boys in town. This is the second instance of an old woman being left by her family, to die by starvation, during our residence at this place. Our girls found them both out; how many more exist we cannot tell, for they are evidently kept from us. She was discovered in a distressed condition; the first intimation we had of it, was, the girls asking permission to take some fuel and a portion of their food to "*old Tèteh*," who was blind and "close starving." We have found out that it is of little benefit to send food in such cases, unless it is by some one who can stay by the recipient and keep the spectators from stealing it; we, therefore, thought it best to bring the old woman on the premises, and did so, appointing certain girls to take charge of her. She desired to make a visit in town this morning, and was permitted to do so, and while on her way was attacked by some cruel children, who knowing that her family wanted her to die, treated her as described. She was immediately sent for, and soon her little guardians were seen guiding her by the hand through the Mission gate with apparently as much care as if she were a beloved grandparent. It was to us an interesting sight, and yet painfully affecting. Such sympathy on their part, we know is not a plant of indigenous growth. *It belongs not to the soil of heathenism*; their "tender mercies are cruel." The exhibition of such feeling in any degree is therefore to us full of interest and encouragement, and the best indication that we can have that our instruction has not been in vain. The old woman tottered along, emaciated, shrivelled and wounded, wearing a countenance, if at all expressive, indicating the existence within of feelings diabolical. She is truly a benighted, degraded, miserable being, "having no hope, and without God in the world."

We should be truly gratified if the girls continue their kindness to her, but "patient continuance in well-doing" is a rare virtue among them.

May 11th.—I am sorry to record so soon that one of the girls who seemed to feel so much the other day for old Tete, and who attends upon her, has been detected in abstracting largely the fish given to her for breakfast. Food, especially meat, affords a temptation under which they are all very weak.

Sunday after Ascension, 24th.—In explaining the subject of my morning sermon to Nimleh, my interpreter, I had occasion to refer to the resurrection of the saints at the crucifixion of Jesus, and their appearance in Jerusalem. He asked how this could be, and said that he had often thought upon it, but found it hard to reconcile with his ideas of God's goodness. Why should He send back those souls from heaven, where they were enjoying its happiness, into this world of sin and evil? His difficulty was not unbelief, for he said it was too plainly declared in His word, but the unpleasant aspect it put on the character of God.

CRUEL TREATMENT OF A KROOMAN BY HIS OWN RELATIONS.

27th.—On receiving the krooman into the hospital, I hired a man nearly related, to attend him as nurse. To-day he received his pay, and at night it was discovered that he had stolen the sick man's blanket, under the pretence of washing it. All that they have now left him, is a ragged handkerchief round his waist, the only clothing with which he came here, and an old cloth cap, which he needs as little as he does a set of midshipman's buttons. I thought this last act of cruelty too barefaced to pass unnoticed. I therefore called his Headman, or the Patriarch of his family, who is responsible, and informed him of the particulars, saying, that not a man from the town, not even a relation of the sick boy, of whom he has several there, (one, a sister,) had ever brought him so much as a cassada to eat since he had been under my care; that I had hired his nephew to act as nurse, and paid him well, and the

only return he had made, was to steal his sick cousin's blanket,—a man perfectly helpless, not having hands or feet to defend himself. This "big gentleman" of the Grebo tribe, for such all the heads of the families are considered, opened his eyes with an expression, apparently, of unfeigned astonishment, that I should expect it otherwise. "Why," replied he, with a lip quivering under a half-suppressed smile, "he is a *Grand Sess* man," i. e. belongs to another settlement, and, therefore, is a legitimate object of robbery. "Besides," he added, "those *Grand Sess* kroomen have killed too many of our people at Fernando Po." A feud has lately sprung up between the people of *Grand Sess* and this part of the Grebo tribe, in consequence of the destruction of a settlement of Grebo kroomen at the island of Fernando Po, and the murder of some of its inhabitants by a similar settlement at the same point of people from *Grand Sess*. The latter, *Grand Sess*, is an off-shoot from the Grebo tribe, a large town, or settlement, about forty miles west of Fishtown, from which large numbers of young men go annually to sea, in the capacity of kroomen, or laborers, on board of vessels. The news of this affair has arrived since the reception of the krooman into the hospital. If I were to give him up into their hands, I have no doubt that they would kill him. This robbing native seamen, however, as they land from vessels, is universal on the Coast. Members of the same tribe, residing in different towns, and sometimes even of the same town, are not exempt. This very krooman has, undoubtedly, been guilty of the same thing, and will be again, whenever the opportunity shall occur. Of this disposition all are aware, and whatever is done in this way by one town or tribe, is considered in the light of reprisal. According to their custom, whenever an individual commits an act of aggression, or contracts a debt which he refuses to pay, any other individual of that family, or even of that town, is liable to seizure, till the difficulty shall be settled, either amicably or by war; and too often war

is the resort, so that many lives will fall as the sacrifice to one. In the times of traffic in human flesh, captives, in such cases, were sold into slavery; but now, unless there is a prospect of peace immediately, they are put to death. This very Grand Sess people, within the last two years, treacherously murdered twenty persons,—men, women, and children,—members of their own tribe, though of a different town, for a trivial matter, and are now engaged in an exterminating war with that settlement on that account.

EXTRACTS FROM JOURNAL OF REV. J. PAYNE, MISSIONARY AT CAVALLA STATION, FROM JUNE 30TH TO SEPTEMBER 30TH, 1846.

QUARTERLY MEETING OF THE MISSION—RELIGIOUS SERVICES—BAPTISM OF THREE BOARDING SCHOLARS.

Tuesday, June 30th.—To-day the quarterly meeting of the Mission was held at this place. We had the satisfaction of seeing Drs. Savage and Perkins, and Mr. Hening, all, apparently, in good health.

Sunday, July 5th.—Congregation this morning, although the day was fine, did not exceed one hundred and thirty; many of these were women. I administered the Communion.

Sunday, July 12th.—The attendance this morning was about one hundred and fifty: much the larger portion were men, the women being generally engaged in cutting rice.

Sunday, July 19th.—The congregation, this morning, attended public worship, having been prevented from doing so, by illness, for more than two months past.

Sunday, July 26th.—Was able, this morning, to preach to a congregation of about two hundred, though feeling quite weak, from an attack of intermittent, which I have had on every alternate day during the past week. On reaching home, however, I felt so uncomfortable from the effects of quinine and other medicines taken to prevent the recurrence of the paroxysm of fever, that I found it necessary to keep in bed until night. I was therefore absent from

the Sunday school, (though for the first time, to my recollection, since we have been living here,) and also from our usual Sunday evening services. My place was supplied by Mr. J. T. Gibson, our teacher, whom we trust God is preparing for great usefulness. His wife also took charge of the female department of the school, as she has done for some time, Mrs. Payne having been again confined to her bed by fever.

Sunday, August 2d.—Our congregation numbered two hundred.

This morning I baptized three of our boarding scholars, they having been candidates for twelve months. Their conduct during this time having corresponded to their profession, I had great satisfaction in admitting them into the congregation of Christ's flock. Their names are Benjamin C. Webb, Horatio Gillet, and James Pratt. The first two are sixteen and the last fifteen years of age.

Administered the Communion to twenty-one of my flock. Mrs. Payne is still confined to her bed, having but little fever, but too weak to do anything—even to sit up.

DRINKING "GIDU" BY A YOUNG MAN AND AN OLD WOMAN.

Sunday, August 9th.—To-day our congregation was small, not exceeding one hundred. The cause was two-fold. A young man from one of the small towns drank "gidu," and vomited it, thus proving his innocence. This took place in the large town. It is usual for the friends who perform the kind office of administering this ordeal, (as it is esteemed to be, where it is done privately,) to escort the happy individual home, amidst great demonstrations of joy and triumph. To-day the escort was unusually large, and the singing and firing of guns have been kept up during nearly the whole day.

While this was going on, a poor old woman, sixty years of age, was staggering through the town under the influence of "gidu." We came upon her as we were going to the chapel. She had stopped just by her house, probably to behold it for the last time, for the poison was fast pervading her system. Unable to stand erect, she was

supporting herself by resting her hands upon her knees, bending forward, and her eyes fixed on the ground. Behind and around her was a mixed crowd, looking on with every variety of emotion, save those of the pity and love which Christianity inspires. Her personal enemies and those of her family,—those who were eager for the bullocks, to be paid in case of her death,—and the better disposed, who really believed that they had, in the effects of the poison upon her, ocular demonstration of the old woman's guilt,—all these were looking on, anxious to see her fall, to rise no more. Mingled with these, was another class of spectators,—the near relatives of the accused. These, notwithstanding their professed creed, that only witches who deserve this fate, die of "gidu," yet, in the sacred relations of mother, sister, aunt, felt a tie which even heathenism has not been able to destroy.

The ground on which this individual was accused, was the expressed suspicion of a near female relative,—a mere girl,—who having been taken suddenly ill, said, that this old woman was trying to kill her! Oh! if there be a spectacle, above all others, calculated toicken the heart, to move the pity, and to call forth the prayers and efforts of the Christian, and to make him labor for the downfall of heathenism, and the establishment of the kingdom of righteousness, and peace, and love, it is the one here presented.

I have been again too weak, from the effects of intermittent fever, to attend our Sabbath school.

Monday, August 10th.—The old woman who drank "gidu" yesterday, was forced to repeat it to-day, and died.

Sunday, August 16th.—Congregation this morning from one hundred and fifty to two hundred. The number of women in attendance lately has been smaller than formerly, in consequence, in part, of the illness of Mrs. Payne, and her consequent inability to visit them. As she is now, however, convalescent, I trust she may be soon able to resume her labors amongst them.

Sunday, August 23d.—Attendance on public worship about the same as on last Sunday.

During the services this morning, a

young man, in passing the chapel, made a noise, with a view to disturb them. It is not a little remarkable, that this is the first instance of any attempt to disturb us which has ever been made, though the chapel is in the middle of the town. This called forth a very general expression of disapprobation from those present.

Sunday, August 30th.—Congregation this morning about one hundred or one hundred and twenty. The people, alas, were generally employed in building their houses, wilfully disregarding God's holy day.

Friday, Sept. 4th.—Returned from a visit to Rockbookah and Taboo, whither I went, accompanied by Mrs. Payne, partly to recruit her health, to make a pastoral visit to Rockbookah, and to hold, with Dr. Perkins and Mr. Hening, a special meeting, in order to supply Fishtown station, vacated by the resignation of Dr. Savage.

I was thankful to find the families at both the stations well. At Taboo I had the satisfaction of administering the Lord's Supper, for the first time, to four members of the boarding school. Mr. Hening informed me that there were others in an interesting state of mind. The boarding school at this station is of a highly encouraging character.

At Rockbookah, I administered the Lord's Supper, and passed two or three days in refreshing intercourse with the Mission family there—rendered the more interesting from the fact, that they were probably the last days we should ever spend together there, it having been determined that Dr. Perkins shall remove to Fishtown.

COMMUNION ADMINISTERED TO TWENTY-THREE PERSONS.

Sunday, Sept. 6th.—Attendance this morning, about one hundred and twenty. Administered the Lord's Supper to twenty-three professed members of Christ's Church, twenty of them being natives. Oh! that they may be all found among his true disciples when Jesus "shall make up his jewels."

Sunday, Sept. 13th.—Our congregation this morning was quite full, all of two hundred being present, a large proportion of them being women. This

latter is the effect of Mrs. Payne's being able again to resume her visits to them on Saturday afternoons. Rev. Mr. Hening, from Taboo station, preached to the native congregation, and also to the Mission family in the evening. This service from a brother minister was truly acceptable, it being the first of the kind which we have enjoyed for more than two years.

RE-OPENING OF THE RIVER CAVALLA STATION—MAKING OF A GREEGREE.

Sunday, Sept. 20th.—This morning our chapel was filled by a congregation of at least two hundred and thirty.

The Sunday School in the afternoon was increased by the attendance of the scholars from the River Cavalla station. This was re-opened on last Thursday, after having been suspended more than 18 months. The young man who has been appointed to the temporary charge of it, is Francis Allison, a native of Grahway. He was educated in the Mission of the A. B. C. F. M., at Cape Palmas; subsequently passed some time in the United States, learning the book-binding business, and afterwards was employed in the Gaboon river. Having lately made a visit to his aged father at Cape Palmas, he found him so unwell that he determined to remain in the neighborhood for a time, and requested that he might be employed in our Mission. He was appointed accordingly, to the River Cavalla station, where he has commenced his labors with very flattering prospects of success. Already his school is full, and he says the people press him to take more children.

I have been informed of a most curious greegree, which the people have been making, on this Lord's day. On last Tuesday a native house took fire, endangering the whole town. The manner in which the fire was said to have originated, gave satisfactory proof to common sense people that there was nothing mysterious about it. A woman having placed some rice straw over the hearth to dry, shut her door, and went to visit a neighbor. The straw took fire and caused the catastrophe. But this plain account did not satisfy the people. It was at one time reported that a man

had been seen running from the house, on the alarm of fire being given, and it was conjectured that he had been sent by the enemies of this people to burn the town. But *this* was not marvellous enough, and the solution upon which public opinion appears to have settled down is the following: A sea turtle was killed a short time since, and the people had not given any of it to the Ku (departed spirits and demons) of the town. This had so exasperated them (the Ku,) that they had sent one of their number to burn the house, giving him, however, a special charge to destroy only one house, and that of some obscure individual!!! The greegree made to-day was designed to appease the Kwi!

Thursday, Sept. 24th.—Returning from one of my preaching stations, I noticed by the way-side, a new path opened to a neighboring clump of trees. Following the path, I found some oil, rice, &c., which had been recently deposited there, as an offering to some Ku, or demon. On inquiring, I received the following account of it. Some ten days ago, an old woman having gone near to this spot, was bitten by a snake, and died the same day. The suddenness of the death, being rather an unusual occurrence here, alarmed the people so much that a deputation was sent to a distant deyâ, to learn the cause. The solution was, that it was not really a snake, but a *Ku*, assuming the form of a snake, which had bitten the woman and caused her death. The "deyâ" said, moreover, that this same Ku formerly lived in a grove of trees near the town, which had been lately cleared, and that it was this, destroying his late residence, which had provoked him to take vengeance on the woman, and to remove to the point before designated. That the people, however, might not be alarmed at having so dangerous a neighbor, they were informed that the *Ku* would only bite *witches*, and that the old woman who had been killed, had been looking for, and found some deadly preparation at the time he attacked her! Still it was necessary that he should be appeased by an offering, and this was what I had been looking at.

Rumor says, that while the sacrifice

was being made, the Ku, in the form of a large snake, made his appearance and rolled about on the grass, in token of his pleasure at, and acceptance of, the offering!!

Sunday, Sept. 27th.—After having had my heart cast down this morning, by seeing multitudes of people bringing in from the bush thatch for their houses, I met in the Chapel the largest congregation which I have preached to for many months.

Mr. Hening sends the following extract from the journal of Mrs. H.

PROFESSION OF CHRISTIANITY BY A NATIVE.

Monday, July 27th.—One evening, about three weeks ago, while Mr. Hening was confined to his room by intermittent, Dua-Krah came to the sitting-room, and stood as if he had something to communicate, but knew not how to begin. On asking him what he wanted, I received the heart-cheering answer, "Mrs. Hening, I come tell you, I think God give me new heart." I was surprised, and oh! how truly rejoiced! for he was a few months ago brought to the brink of the grave by dangerous illness; and as he seemed indifferent to the exhortations addressed to him when God, in great mercy, raised him up, I feared he had resisted the spirit and hardened his heart. Finding that he could not well understand my inquiries in English, I sent for Musu, to act as interpreter, that I might learn something more of

the state of his mind. This excellent young man had fully shared my anxiety on his pupil's account, and had striven, both during his illness and since his recovery, to awaken him to a true sense of his condition. Most fully, therefore, did he participate in the feelings of gratitude and joy which now filled my own heart, and with a face beaming with delight, he carried on the interesting conversation which followed. The poor boy expressed a deep sense of sin, and of his just exposure to God's eternal wrath; but placing his dependence on the Saviour of the lost, hoped that even he might be accepted. He professed his willingness to be known among his people as a Christian, and to bear the shame which he well knows must follow. I exhorted him to cultivate a spirit of self-distrust, as conscious that his only strength was in God, and to walk as a little child afraid for one moment to quit his Father's hand. In this instance, as well as in all others, we wait, with trembling hope, for the only satisfactory evidence, the fruit of faith manifested in a life of holiness."

August.—During this month I have suffered from frequent and violent attacks of intermittent. I have been incapacitated by extreme debility from all exertion of mind or body.

Sept. 2d.—To-day we were cheered by a visit from Rev. J. Payne and Dr. Geo. A. Perkins. The sacrament of the Lord's Supper was administered. Five pupils of the school were, for the first time, admitted to the sacred rite.

China.

EDUCATION OF CHINESE YOUTH.

Appended to the eighth annual report of the Morrison Education Society of Hongkong, China, which has recently been received, we find some specimens of original compositions by pupils of the Institution, under the care of this Society. As they may be interesting to those among us who have furnished con-

tributions to support our own Missionary school at Shanghai, we publish one or two of them in our present number.

BY A PUPIL OF THE FIRST CLASS.

6½ years under instruction.

"Why do you wish to get an education?" A question propounded by my teacher.

The object which led me to come to this school, was to learn English, so that I might make money by dealing with the English, and I had no hope of becoming a scholar. But this was a low object when we look at the desire of those people who support us. The people in Christian countries look at this vast country full of all sorts of wickedness, a land where the name of Christ is not known, with compassion, and pray over it. They exert themselves to send Missionaries to bring the good news of the only way of salvation to this country, and the foreign merchants in this country offer their help, and furnish some of them with money. The only hope which they cherish, is that China may be enlightened, and turn to be a Christian country, and that its people may share the blessings which they themselves enjoy. Now this is the hope that all Christians have, and shall we who are the objects of their hope, waste the money which they subscribe in desiring merely that we may get a fortune by means of the education which we receive in this school, and make their ardent desire of no effect? We ought to know better than that, after being under the instruction of a Christian teacher for years. It is our duty to learn to be good, and then with all our power to do or to help others to do good.

The first object that I had in studying English has gradually changed since I came to the school. In process of time I found myself interested in study, and forgot what I should do hereafter. The first thing that interested me very much was that the English language is composed of twenty-six letters. In me who had never known or heard of an alphabet, it excited a deep admiration. The second thing was that the English school books were made so simple that they may be easily understood, and that the explanation of the teacher always accompanies the lesson that we study. Then I found

something in books which is better than money, that is knowledge. In the Bible Solomon speaks to us very plainly of certain riches which lead to shame and want, but knowledge is ever praised. Riches may be lost in a single night, but knowledge lasts as long as a man lives. It is by knowledge we discover that there is a God, and but one Living God, and by the knowledge which we have already, we may discover other mysteries which were entirely unknown to former generations. It is knowledge that has made England so powerful, that an English army of a few thousand troops could threaten the whole of China, and in short, knowledge is necessary to our happiness, comfort, and power; and if we neglect our studies we are ungrateful to our best benefactors.

Knowledge is important to every individual, and it is especially so to us. We are born in a country where science is not much known, and art is in a rude state, and the modern improvements of the West are unknown. In our time China is open to free trade with foreigners, and the eye of China is open, and perceives that there are some things good in the Fan-qui which she did not know, and she watches them carefully, waiting to see that in them which has made them so superior to herself. If we had not the opportunity of being educated we might hope in vain to improve our nation; but since we have it, we should labor hard to make the most of it; for

"All that is good, 'tis Heaven's wise decree,
We win by toil, and all to this is free;
Knowledge is power, and books that knowledge hold,
But we must delve for knowledge as for gold."

BY A PUPIL OF THE FIRST CLASS.

6½ years under instruction.

"What is the chief end of man?"

Our lot is cast among beings who hold intercourse and fellowship with their race. We are to conform to the customs, manners, and mode of life of any society which Providence has assigned to us, provided they are right;

men are therefore solicitous enough to acquire information about the world, and the transactions of life. Consequently they are ready to give ear to knowledge serviceable for worldly pursuits, to qualify themselves for business among men. As we are eager to supply our mind with temporal knowledge, we should be more eager to store up that of spiritual concerns, involving our duties to God, and his appointments for us. The reflection that we are immortal beings, whose present duties and future happiness will be affected by the application of our knowledge, is enough to stimulate us to attention, and make us exclaim "who is sufficient for these things?" He that estimates rightly the value of himself, and his connection with the future, will not be indifferent to this momentous subject. How weighty and important is the counsel of the old proverb "know thyself!" Should one contemplate the great universe, the existence of God manifested in his works, his constant control over all things as they are, and the number of irrational beings enjoying their innocent pleasures, he would be filled with astonishment, that men placed amidst these wonders can possibly be blind to the great end for which they are created. Among the creations of God, we observe every thing is tending to a state which answers the will of God, and fulfilling the offices which he has assigned to it. As for man, he is not contented with the mode of life the brutes lead, but is in a condition widely different from them. Although among the human family, many are the projects and contrivances they are inventing and employing in their courses of life, yet how many are entirely ignorant of the end they are living for; as if the Author of their nature had just placed them in existence, with no object in view, and free from all responsibility. Therefore they make progress in the improvements of the arts and sciences devoted to temporal things, and leave unknown the things embracing the highest of all human pursuits. Generation succeeds generation in endless train. To what are their fancies soaring, and what are their imaginations anticipating in all the labors they undertake under the sun? Men are created

for a great and good object, which may serve to be the great regulator of reason, and the balance wheel of life. If men were born for no object, but to abide on earth to mingle with men, and then vanish away, it would be better to indulge themselves in pleasures. But now as the husbandman ceases not to toil, because he expects to reap a plentiful harvest, much more God, whose works exceed our power of expression, waits to reap a harvest from the souls of men. Hence men are created to accomplish the object predestinated by Him who worketh all things after the counsel of his own will. As his desire is that man should pursue a high end, he has promoted him above the brute creation. That men should fancy that what is required of the brutes will be required of them, can be only ascribed to blindness of their understandings. For God created man after his own image, with dominion over all creatures, and has granted him the greatest boon, the soul. Of all the sentient beings of this spacious earth they are the only beings that are endowed with moral faculties. The Creator has implanted in their bosom "the holy tribunal of conscience." Though from the same Author, the nature of the brutes affords scarcely a point of resemblance to men. From all this we are convinced that the Creator has shewed indubitable marks of love and partiality to men, to distinguish him above other animals. A contemplation of the efforts he makes to effect the lofty object for which he made man, will convince us of the ardent desire he feels for accomplishing it, and the necessity of our understanding it. He studded the boundless firmament with ten thousand shining orbs, which give animation to our spirits, and fill our hearts with emotions of wonder and adoration. He created the great light to rule by day, and the bright moon by night, and set them to be for signs, for seasons, and for years, which admonish us of the fleetness of our days. He restrains not the precious drops of the rain, and the genial rays of the sun, to assist the labors of man. His tender care over us exceeds that of parents to their offspring, in that he feeds us, shelters us, provides every thing necessary

for our comfort, and protects us every where, even while we are ungrateful. The blessings he bestows are mainly to make men acknowledge him to be their God. All his providence and mild administration, which shew to us that he is a great and powerful, but kind and affectionate God, indicate the same object which we are bound to perform, and which he is anxious to attain. But one should not imagine that man is essential to God's happiness, from the love and kindness which flow from his benignant nature. For he has myriads of holy beings before his presence, and worlds twinkling in the sky, numerous beyond all the comprehension of men. "How manifold are his works! in wisdom has he made them all: the earth is full of his riches. The heavens declare the glory of God and the firmament sheweth his handy work," and what wants he besides? God is essential to our happiness, and we should not refrain from fulfilling his purpose, else all the privileges we possess, and his providence will be in vain, God's admonitions will avail us nothing, and our real happiness will be lost for ever. We should, then, exercise our talents and employ our time in discovering the chief end of man, which is the main concern of our present life, and our future destiny. Our endowments, our precious hours, our knowledge, and every gift is from above, and we should not usurp them for our

own gratifications, nor withhold anything due to him. What an infinite importance is attached to this matter! Many a man among the nations that ascribe their existence to "the unknown God" has sighed to know their destiny, but in ignorance dropped from the stage of life into eternity. Life is short. Time glides away rapidly. Our short course will soon be terminated, and we shall take our slumber in the bed of clay. Let us learn to prize the hours—learn to esteem life as it deserves. It is not bestowed in vain, but to serve the purposes of God. He has determined to glorify himself, and has so planned the universe, that every thing should work for his own glory. He has created man to be his special instrument to execute this work. The Bible is full of this sentiment. We should therefore use our highest exertions, as good and faithful servants, to perform our duties in preference to seeking silver and choicest gold, yea, even the whole world. In Him is a fountain of happiness, which the angels in heaven enjoy, singing their perpetual hallelujah. This happiness God desires to bestow on man, that we from him may derive substantial enjoyment in this world, and in the world to come. For this did Christ die, and after this should all men pursue. One should not, therefore, complain of his day, "Oh that I had never been born; or what is mine end, that I should prolong my life."

Intelligence.

AFRICA.—Since the publication of the April number, letters have been received from the African Mission of as late date as the 29th January last.

The members of the Mission were, generally, enfeebled by the climate. The Rev. Dr. Savage had somewhat improved in health, but was preparing to return to the United States by the first opportunity. The journals and letters forwarded by this vessel, are reserved for a future number of the "Spirit of Missions."

CHINA.—A private letter from one of our Missionaries in China, dated at Shanghai on the 29th Nov. last, has the following observation :

“ You speak of our having means at our disposal as soon as you have more frequent communications from China. Ah, my dear brother! the *men are the means*, and when shall we have these? Especially, I think, do we need a physician, for many reasons. These people cannot be made to comprehend the disinterestedness of our object. Their general opinion of foreigners is, that they are *bad, rich, violent men*, and they have had too much reason for thinking so. Dr. Lockhart's Hospital is beginning to make them feel that all foreigners are not what they suppose, but it is slow work. While Dr. Boone* was with us, it was delightful to observe how naturally the poor people came to us for relief, like sick children to their parents, so that in a little while my house, (which was the most convenient,) became a little Dispensary, and my heart was made glad to see with what confidence in our ability and good will the poor came to us with their ailments. But now he is gone, and Dr. Lockhart has removed three miles off, to the other side of the city, and I am forced to send away from my door many whom the report of Dr. Boone's skill and benevolence had brought to it. When our friends want to know what are the trials of our Missionaries in China, tell them, *such things as this*.”

ATHENS.—Advices have been received from the Rev. Mr. Hill, dated at Athens on the 15th February last. All connected with the Mission were well.

Acknowledgments.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from 15th March to 15th April, 1847:

MAINE.

Bangor—St. John's Ch., mo. off'gs.	\$30 00
Do., S. S., for ed. J. Wingate	
Carr, Africa.....	20 00
Gardiner—Christ Ch., mo. coll., $\frac{1}{2}$..	25 83
Do., S. S., for Africa.....	18 17 94 00

RHODE ISLAND.

Providence—Grace Church, Sunday	
off'gs, special, for For. Missions.	6 00
Do., special, Constantinople.....	25 00
Do., appropriated by Com. of S.	
off'g to Constantinople.....	25 00
St. John's Ch., Morning S. S., for	
ed. of Loo-Kea-Ping, and 3	
others, China.....	100 00

Warren—St. Mark's Ch., ed. of G.	
W. Hathaway and Julia Ann	
Brown, Africa.....	13 25
Woonsocket—St. James' Ch.....	20 00 189 25

CONNECTICUT.

Hartford—Christ Ch., mo. coll.....	49 00
Middletown—Christ Church, Ladies'	
Miss. Soc.....	4 00
Newtown—Ladies' Miss. Asso.....	8 50
Plymouth—St. Peter's Ch., for Con-	
stantinople.....	20 00
Do., S. S. ed. Theophilus Morris,	
Africa.....	20 00
Roxbury—Christ Ch.....	1 50
Stratford—An Individual.....	20 00 123 00

NEW YORK.

Glens Falls—Ch. Messiah, Zion Ch.,	
Sandy Hill, and St. James' Ch.,	
Fort Edward.....	10 00

* A brother of Bishop Boone, who made a voyage to China, for his health.

<i>New York</i> —Ch. of the Epiphany...	32 53
Do., for Africa, \$5; China, \$4...	9 00
St. George's Ch., for China, \$1;	
Africa, \$50; G. M. F. J. and S.,	
ann. con., for ed. Africa, \$20;	
do. do., ann. con., ed. China,	
\$25; legacy of a Colored Woman,	
for Africa, \$70 79; St. George's	
Ch., for China, Africa, and Greece,	
\$228 43; do., additional, \$2.....	397 22
Do., a Member, sup. of child,	
China.....	25 00
Do., a Member, a thank offering	
for spiritual mercies.....	100 00
Do., Mrs. F. A. Tracy, 3d ann.	
paym't, ed. 2 children, China.....	50 00
St. Bartholomew's Ch., S. S.,	
ed. of Sophia Bartholomew,	
Africa, \$20; Christmas off'g,	
ed. Africa, \$6.....	26 00
Christ Ch., S. S., for ed. T. Lyell	
Guion, Africa, for years 1847	
and 1848.....	40 00
St. Mark's Ch., mo. off'g, gen'l,	
\$1; China, \$1.....	2 00
<i>Troy</i> —St. Paul's Ch., from Easter	
offerings.....	100 00 791 75
WESTERN NEW YORK.	
<i>Geneva</i> —Trinity Ch., a Member, for	
Africa, $\frac{1}{2}$	10 00
<i>Mt. Morris</i> —St. John's Ch., S. S.....	1 25
<i>Utica</i> —A Member of Grace Ch., Uti-	
ca, for Africa.....	10 00 21 25
NEW JERSEY.	
<i>Berkley</i> —St. Peter's Ch.....	3 25
<i>Chew's Landing</i> —St. John's Ch.....	70
<i>Hoboken</i> —St. Paul's Ch., for China.....	7 00 11 00
PENNSYLVANIA.	
<i>Churchtown</i> —Bangor, Ch., 3 Ladies,	
for Africa.....	16 50
Do., a Member, for do.....	2 50
Do., Christmas off'g of Children,	
for do.....	1 31
<i>Harrisburg</i> —St. Stephen's Church,	
Easter off'g.....	13 00
<i>Philadelphia</i> —Ch. of the Epiphany,	
\$250; Sewing Soc. of do.,	
\$250; S. Schools of do., \$250;	
—\$750, all for sup. of Mr. and	
Mrs. Payne, Africa, for year	
1847. S. Schools of do., for	
ed. of 3 children, Africa, \$60;	
Ch. of the Epiphany, for ed.	
child, China, \$25.....	835 00
Ch. of the Nativity, for ed. of	
Samuel Jacobs, Africa.....	11 49
Do., ed. N. Sayre Harris, Africa.....	1 00
Do., ed. of Hannah More, China.....	10 00
Do., China, 25 cts.; Africa, 50 cts.	
0 75	
St. Andrew's Ch., Female Bible	
Class, ann. con., for ed. J. W.	
Claxton, Africa.....	20 00
St. Paul's Ch., Young Ladies'	
Bible Class, ed. Helen S. May	
& Sam'l A. McCoskry, Africa.....	40 00 951 55
MARYLAND.	
<i>Alleghany Co.</i> —Emmanuel Church,	
Easter off'gs.....	8 50
Do., S. Schools, Christmas off'g, $\frac{1}{2}$	
3 63	
<i>Baltimore</i> —Christ Ch., a Member, $\frac{1}{2}$	
5 00	
St. Peter's Ch.....	195 00
Do., for Africa.....	5 00
<i>Hillsborough</i> —Rev. R. W. Goldsbo-	
rough, $\frac{1}{2}$	2 50

<i>Georgetown</i> —Christ Ch., Male Miss.	
Soc. 3d ann. sub., sup. of An-	
thony Hyde, China.....	25 00
<i>Washington</i> —St. John's Ch., S. S.,	
for ed. of Lorenzo Thomas,	
Africa.....	30 00
Trinity Ch., for ed. of N. String-	
fellow and Seth Todd, Africa.....	40 00 314 68

VIRGINIA.

<i>Amherst Co., Ho.</i> —Miss Eliza Craw-	
ford, Africa.....	5 00
<i>Fredericksburg</i> —St. George's Ch.....	15 00
Do., Female S. S., ed. child,	
China.....	25 00
<i>Liberty</i> —Miss M. I. Wilson.....	2 00
<i>Marshall Co.</i> —Mrs. M. A. Whittaker,	
for Constantinople.....	3 00
<i>Richmond</i> —Through Mr. Hubbard,	
Miss B. M. Page, ann. con., for	
Mrs. Hill's school Greece.....	30 00
Savings of a Poor Member,	
through Mrs. E. Wickham,	
for Constantinople.....	35 00
Anonymous, for do.....	5 00
All Saints' pa., a Member of, for	
ed. Upton Beall, Africa.....	20 00 140 00

NORTH CAROLINA.

<i>Elizabeth City</i> —Christ Ch.....	4 00
Do., for Constantinople.....	6 00
<i>Leaksville</i> —Mrs. Lucy M. Neilson.....	1 50 11 50

SOUTH CAROLINA.

<i>Beaufort</i> —St. Helena Ch., Ladies of,	
for ed. of "Christine," at	
Athens.....	80 00
<i>Charleston</i> —St. Peter's Ch., towards	
sup. Bp. Boone, 1847, China.....	457 95
Wm. C., for Africa.....	50 00
St. Michael's Ch., off'gs.....	6 53
Do., 2 Members, for ed. of Mary—	
Maxwell, Africa.....	20 00
<i>Cheraw</i> —St. David's.....	15 00
<i>Columbia</i> —Trinity Ch.....	15 00
Do., for Constantinople.....	10 00
<i>Richland District</i> —Zion Ch.....	6 50 660 95

GEORGIA.

<i>Athens</i> —Emmanuel Ch.....	20 00
<i>Macon</i> —Christ Ch.....	50 00
<i>Monroe Co.</i> —Montpelier Institute,	
Working Soc., ed. China.....	25 00
Do., farewell off'g of Young La-	
dies, for China.....	15 00
St. Luke's Ch., weekly coll., for	
ed. Africa.....	20 00 140 00

ALABAMA.

<i>Mobile</i> —Christ Ch., Bp. Polk Miss.	
Asso., 4th payment, ed. Emma	
A. Jones, Africa.....	20 00

KENTUCKY.

A Member of the P. E. C.....	5 00
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OHIO.

<i>Steubenville</i> —St. Paul's Ch.....	25 00
<i>Zanesville</i> —L. and W., $\frac{1}{2}$	2 50 27 50

ILLINOIS.

<i>Lancaster</i> —M. S. Marsh, Esq., $\frac{1}{2}$	5 00
<i>Springfield</i> —S. S., ed. Africa.....	4 00 9 00

MISCELLANEOUS.

H. N. J., for Africa and China.....	150 00
Rev. C. D. C., for Africa.....	25 00 175 00

TOTAL.....\$3,485 76

(Total since 15th June, 1846, \$24,420 41.)